1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

of Kwoma children is very effective in this respect. Errors and warnings sharply differentiate the things in the environment which may, and those which may not, be eaten, with the result that Kwoma children show a remarkable knowledge of the local flora and fauna.

Parents provide their children with a general formula to keep them from eating harmful food. The formula is: if you do not know a thing is good to eat, do not try it. I have no data on how this fear of strangeness is transmitted to the child, but I did observe the fact that children generally reacted with fear to strange objects and persons.

A Kwoma child learns that, in addition to things naturally inedible, there are also foods which are made poisonous by sorcerers. Boys and girls are told never to eat food given them by a stranger or a non-relative, for it may be poisoned by the insertion of a magical white powder. As an example of parental training on this point, Wof refused to allow Mey and Fit to eat at my house because I bought bananas, pawpaws, yams, and other vegetables from people of other hamlets. He also warned us not to eat this food, for we might have enemies in the tribe who would try to poison us. Another illustration of the manner in which this eating restriction is inculcated occurred when Marok's dog died. It was his best hunting dog, and both he and his wife and sister were very fond of the animal. When it died, they wailed as they would have done for a member of the family. It died early one morning, and the women mourned throughout the day. By afternoon flies had gathered about the dead animal and laid their eggs upon it. Mey, Fit, and Buka were with me when Marok pointed to these flyblows and told me that this was the poisonous white powder which sorcerers use. This was definite proof, he said, that someone had tried to poison him or one of his family, but that the unfortunate dog had eaten the food instead and died as a result. All the children of the hamlet soon knew the imputed cause of the dog's death, and it is probable that this knowledge served to strengthen their fear of food not prepared by relatives.

A child is warned about another type of sorcery which also

1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

dangerous. Children compensate for the taboo against the use of real spears by playing several dart-throwing games. A favorite sport of this type consists in tossing a pawpaw* up a slope and attempting to transfix it with a sharpened bamboo dart as it bounds down. In another common game, children toss a rock into the air and try to hit it with stones before it falls to the ground. As a result of such games, they become very adept at hitting moving objects, a habit which stands them in good stead when they become old enough to go pig-hunting.

Kwoma children participate in caring for the domesticated animals of their parents. They are given a small pig of their own to tend which they must feed, habituate to the dwelling, and teach to come at their call. Parents often give their child a puppy to pet and care for. A child calls his pets by the kinship term for *son* or *daughter;* the other members of the family refer to the pet by kin terms which accord with this relationship.

Fishing is considered by the Kwoma rather as a sport than as a serious activity. Girls participate in what little is done, often simply scooping fish from a swamp pool or mountain stream with their hands. Although men do not deign to waste their time fishing, boys sometimes accompany their mothers and sisters to the stream and join in the fun. Even as children, however, they feel that they somewhat demean themselves by doing this.

Children watch their parents make tools but do little such work themselves. Boys sometimes help their parents by fetching materials for various utensils, and girls begin netting bags before they reach adolescence, but otherwise toolmaking is restricted to older persons.

In general, the Kwoma child discovers that it is necessary to work to get food, and learns, in part by observation and in part by participation, the techniques that have been developed in the culture for producing it. He is forced to assume responsibility for some of this work, is allowed to help with

* A tropical fruit about the size, shape, and consistency of a small muskmelon.

1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

relatives to help. All the members of the hamlet who do not have pressing work of their own are expected to answer this call and appear the next morning at the place where the work is to be done. The *brothers* of the married women of the households who are giving the bee are also expected to help if they can. While the men work, the women prepare the feast. Then, early in the afternoon, after a long morning's work, the men stop and go to the house of one of the boss gardeners where the feast is to be given. The men form a separate group from the women, eat in a leisurely manner, smoke, chew betel, and indulge in horseplay between courses. After the meal the older men either gossip or nap while the boys tease one another and play. The work is over for the day. The Kwoma are perfectly familiar with the patterned behavior of these work parties, since they have participated in them frequently during childhood and adolescence. When they become adult they have to plan the work bees, direct the gathering of food, and announce the day.

The first task in gardening is to choose a site, a decision which rests with the boss gardeners. They must balance the advantages and disadvantages of cultivating a plot in the hamlet or in an outlying district.[5] If the garden is planted near the dwelling, it has to be enclosed by a fence to prevent domestic pigs from rooting up the crop, but it is near at hand. If a site is cleared in an outlying district, it may take several hours to walk there, but it need not be fenced.

The garden site is usually cleared by means of a number of work bees. Since it takes considerable time and effort to provide food for the feast, the task of clearing a site is normally spread over several weeks, and sometimes months. The first task, which is performed by adolescent boys and men, is to climb the trees and lop off the branches in order to let sun down to the earth below. The old men and children clear the brush and stack it and the cut branches into piles for burning.

After the site has been cleared and the rubbish burned,

[5] Property rights, also, determine the choice. The division and ownership of land will be discussed below.

1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

the grubs, which are considered a delicacy roasted; and she picks up the windfalls from edible varieties of wild fruit trees. These are subsidiary economic tasks for the woman, but, if she neglects them, her husband will criticize her. Her own wish for these additions to her diet also provides a motive for this work.

A woman continues during adulthood to perform many of the tasks that she learned during childhood and adolescence. She is responsible for keeping the household supplied with firewood and water until she has daughters old enough to take over this work. It is her duty to build the fire in her hearth, to plan and prepare the midday meal, and to keep on hand a supply of sago briquettes. Her husband sees to it that she performs these wifely duties, criticizing and even beating her if she is unduly lazy or negligent.

The men and women of a family share the responsibility of caring for the domesticated animals. It is the man who captures wild pigs whenever he spears a sow with a litter. After he brings them home, he tethers them to stakes near the house, where his wife and children feed them sago pulp mash until they are habituated to the dwelling; then he allows them to go free and forage for themselves. The wife has the responsibility of feeding them whenever they return to the dwelling or calling them to be fed if they stay away for more than a day. Special care is taken of a pregnant sow. Husband and wife coöperate in watching her so that they can catch and tame the offspring before they run wild. The man castrates all male pigs because it is believed that boars cannot be domesticated. The litters born to domesticated sows are therefore sired by wild boars. A domesticated pig is speared and butchered and its flesh used in the same manner as wild pigs, and the same taboo against eating its flesh applies to the man who kills it.

One or more dogs are attached to every Kwoma family. Each dog is individually owned, and is fed and cared for by his master or mistress. Some dogs are trained for hunting. To do this a man must teach the dog to follow pig tracks in the forest but not in the hamlet, for if a man's dog chases and

1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

231 injures the domestic pig of one of his neighbors, he must pay
224 an indemnity. It is not an easy task to teach dogs to make this discrimination, and for this reason a good hunting dog
231 is highly valued. Dogs are also used as food, but no one will
[262] eat the flesh of a dog owned by a member of his family. To do
[608] so, they believe, would be almost equivalent to cannibalism, since dogs are referred to as the son or daughter of the owner and by kin terms appropriate to this relationship by other
[262] members of the family. Dog meat is therefore used only for
[766] ceremonial and trading purposes. If a dog dies a natural death, the women of the household may wail and watch over the body as though it were human. The corpse is formally disposed of by suspending it in a net bag from the limb of a tree in the forest.

412 Adults are responsible for making the tools and utensils
[885] which are indispensable in the production of food. The adz[a] is the Kwoma tool of all work, and is essential in gardening, the production of sago flour, and butchering, as well as in the manufacture of many of the special tools used in the vari-
[462] ous economic pursuits. It is made and used only by men. The technique of adz construction need not concern us here, except to say that there is little variation in the haft, or handle, and that there are two types of lashing, plain and fancy. Only a few men learn to do the fancy lashing, and they can readily trade an adz lashed in this manner for shell money.
[177] The celt for an adz was formerly of ground stone; today plane irons obtained from the whites are used exclusively.

415 The large net bag of the women is as essential in economic
[482] activities as is the adz. It is used to carry seeds and tools to the garden, to bring back the harvest, to transport sago flour from the swamp, to carry a pig after it has been butchered,
[462] and to bring firewood to the dwelling. This container is used
[286] only by women and is netted by them. Since these bags must be replaced frequently, a woman spends much of her spare time manufacturing them.[b]

[a] The adz is also essential in activities not directly associated with hunger, such as housebuilding and gong making.

[b] As was stated in the previous chapter, a girl learns this technique during adolescence.

796 346 [262] [562] A few women, one of them Sowinambi's mother, come bringing bags full of pots and coconut shell dishes and parcels of boiled sago, which the women have made, but will not eat. The old woman digs holes with a stick into which the men set their round bottomed pots. Another keeps flies from the sago and roast pig which have been laid out on large pieces of bark. Sowinambi has supplied the food which the women bring. He takes the first barkload and puts it down in the center of the clearing. There are two courses - - (1) boiled yam and coconuts and boiled red berries, and (2) hot water sac sac and roast pig. Other men then assist in carrying over the food. The food is arranged in groups of four or five barkloads each. Each group is set apart for a particular sib. Many men take part in the division, giving advice and carrying, but Sowinambi directs. When the division is finished, the men and 'monkis' gather about the dishes by sibs and start to eat. An odor reminiscent of Gloucester seeps about. Sowinambi sits beside me at the fire. He is not eating. There are low stuffy murmurs of conversation broken frequently by the yelps of hungry dogs who have received cracks over the backsides with the handle of an axe or a good kick. The handful of women linger at the edge of the clearing stuffing their baskets with the utensils used for the first course of yams and red berries. This course is finished in not more than five minutes. Men carry the bark scallops to the edge of the clearing where crumbs are dumped out. Food which remains is bound up in larger or smaller parcels of banana leaf to be taken home when the singing is finished.

796 346 [562] "The men return to the 'singing' and gong beating for the rest of the afternoon. At sundown the women and children arrive. They all go in the house tambaran--women along the side, men in the center. Singing and dancing keeps up all night. At about eight A.M. a party of the leaders

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Today was full of excitement for us here. Five men from Yambon have been up here for the last two days trying to capture and buy a large tamed pig, because as they say "no good blut bilong man 'e go down along pig". So our cook boy was requested to bring a shotgun and kill the beast for them. Mamb thought that my .455 English Service revolver would be better so he said "ume go wantime". I was willing although I had shot my small cannon only half dosen times since buying it from Max Mann when we first came up the river.

In the morning we started out for Marok's house on the most easterly spur of these mountains. When we reached Sombundura, his house tamberan, we found the men of Yambon sitting there waiting for word to be brought that the pig had come for its morning meal. They showed us what they were paying for the pig: one axe, two 14" cane knives and the rest in shells. The latter consisted of one large polished clam shell, a half-dosen two foot ropes of ½ inch shell cylinders, a few strings of small cowries and an arm band and headdress of small cowries. The shells have definite values in shillings - and very high ones too. The single clam shell for example being worth 5 marks. In all there was about thirty shillings worth of shell money. "Something nothing" compared to the bride-price John was told.

[439]

Finally a monki came running down with word that the pig had come to the house. Mamb and I hastened along the path a few hundred yards to Marok's house. Here we found quite a crowd sitting quietly while a woman fed one of two pigs some sago. I was in a quandry as to which was the one to be shot, and there was such an under-current of excitement that I had trouble finding out. When I was sure, they kept whispering to go ahead and shoot, but the woman still stood close by and I feared hitting her instead of the pig. Finally she put down the sago and moved off giving us a

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broadside shot at not more than thirty feet. I drew a quick aim and fired - the pig, just ahead of Hamb, instead of dropping in its tracks, went bounding off into the bush. This was very bad, for not only would the sale fall through but the pig might go off and die in the bush. So a chase started then that was to last until after noon. John had come up with his .22 with a crowd of men as soon as they had heard us fire. We all began to scour the bush nearby and to get scoured ourselves by creepers, branches and nettles. The men and boys suddenly all had spears and the hunt was on. We who had guns were called all over the district by people who had just seen the pig. John saw it once and had two shots at it, but the .22 didn't kill it.

When we gathered together again at Marok's house, speculation was rife as to what had happened. Hamb swore that we both had hit it and that he had seen the holes the bullets had made. Inasmuch as I found the one bullet I was able to fire in the ground under the spot where the pig had stood, I am almost sure that I didn't hit it. Hamb's story was believed by [178] most everyone. Then it appeared that the pig was sugiliwas, and some supernatural agency had come down into it and given it power to run away. Marok seemed very proud of what the pig had done and told us that the pig was his people's (Wanyi) totem . Some said that it was mesra, his sugiliwas, that was in the beast and wouldn't let it go until night because it didn't want Marok to sell his pig. We were quite willing to accept any such explanation for the sake of our reputations as marksmen.

The wear and tear on our clothes and bodies during the morning was terrific. John turned his nose into a yam stick in a headlong fall down a muddy slope, and I got a stitch in my side which made my eyes pop from answering false alarms at the house on top of the mountain. A hairless goat might feel at home in these surroundings, but as yet we can't even bleat.

619 The land (both mountain and surrounding sago swamp) of the Hongwon
423 people is divided into various large sections which belong to either
631 Wanyi, Haymakwo, or Tug. These sections are not contiguous, and are
614 specifically bounded by marked trees, rocks, streams, etc. These sections
are further divided into subsections owned by brother, real or classificatory.
[428] Land is passed on to son, or brother's son or mother's brother's son.

241 From this land, the people, working in family groups, get a living.
[262] There are two food products which stand far above all others in dietary
[462] importance, sago and yams. Both sexes and the children work in the planting,
cultivation, and harvesting of these crops, but only men can wash the sago
pith and plant the yams. There is no season for this or for any other of the
food products. Yams are planted on the steep side hills, the tops of
trees first being lopped off and burned. The breaking of the ground is done
with a digging stick. Dry taro, coconut, spinach, banana and recently
222 corn and melons are also cultivated. Beside these food products the leaves
262 of several wildgrowing trees and shrubs, and various berries are eaten.

224 Hunting is quite secondary. Pigs which are the most important of hunted
[796] animals are usually speared only in preparation for a feast, or, if
killed at other times call for a special pig-eating feast.
[223] Cassowarys are also killed by spearing, but to bag one is a rare event.
Smaller birds are very rarely shot with a bow and arrow. Snakes and
[857] lizards are a delicacy supplied by the young boys who either shoot them
222 with a bow and arrow or club them. A large grub which feeds on the sago
palm is a particular delicacy. Neither a man nor his parents may eat the
262 yams he has planted or an animal or bird he has killed . It is thought
826 that the man's bblood goes into these food products, and that a man, eating
439 his own blood will die. Fish are obtained by trade and a few caught. Pigs
226 and dogs are domesticated.
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114 [123] down and said he was going to sleep. He joined in the conversation about our going, and expressed friendship--would be sorry to see us go--were we coming back?--Maybe! If not send a couple more masters just like us back [521] to take our places. They discussed the buying of sugiliwag, spears, etc., and the possibility of a sing sing. Everyone was very much pleased.

114 648 Mew came from Ambunti with tobacco and a note from Verey saying to come on the day after tomorrow which we decided to do. On our way to bathe, Kumb, Kar, Waf, War, and others were sitting in the police house talking. Mar stopped and seemed worried. The boys with me told them something. They set off at a run. Mar stopped and asked what was up. It turned out to be that they were going to see "finish timer" returning from ten years at Madang.

123 231 Kumb came back and told us that the pig had gotten away from them and asked if we would shoot it tomorrow.

December 17, 1936. We set off after breakfast with the revolver, .44, a shot gun and the .22. The Yambons gathered in Sombindura house tamberan. A pig was being called up to the house, and we were to wait. We discussed [435] the price of the pig. At Yambon the price of a pig was laid out for us to see--2 14" cane knives, a small ax, and a bilum (net bag) of tambu (shell money). [One large shell = five shillings; one head band = five shillings (each finger represents a shilling); one head band with three fingers = three shillings; one string of shell cut into washers = five shillings; and three or four strings of small shells worth two to three shillings. About 30 shillings worth of shell.]

A boy came from Marok's saying the pig had come. Tip, Kumb, and a Yambon went while the rest of us stayed.

231 123 114 The chase was more or less every man for himself. There was quite a good deal of shouting. They went down hill first in the direction the pig had taken. Tip and a couple of others tried to track it, but with no success. We came back to the house tamberan, and someone shouted that it had been seen south of us -- half a dozen of us ran there. Abagap and Mem told us to stand in a line in the road; they had grabbed spears from a house that we passed, but nothing happened. We returned to Marok's and shouted that the pig was in the other direction and dashed there. I followed Mem going down on a side path. Mem beckoned excitedly, and I came up. There was a pig below us coming toward us. I wanted to wait until it got nearer, but Mem kept telling me to hurry. Then I shot twice with the 22, and felt pretty sure I had hit him the first time. There was much dashing about. Someone began following some tracks that led north. We came upon a house, but there was no time to inquire about it. Then we lost the tracks. There was more shouting; another line formed on the road, but nothing happened. We returned to Marok's, rushed out for a couple more false alarms, and returned for lunch.

Marok's explanation is that a augiliwas must have picked up the pig and is running about with it. This is also Mamb's explanation. It seems to me that no one really believed this but used it in the same sort of way that we have of making some excuse for failure. Ghosts are very convenient explanations.

754 648 464 Later Yat came up and said that Suw was all right. Someone had admitted that he had been sold poison and had since relinquished it. Yat and Kar are here now and say that Bob Overall, the recruiter, is coming up to get boys, and they are upset about it. Too many boys have gone away. Wolosak said the same thing earlier in the afternoon; he wanted us to tell Overall not to come. They seemed to want us to forestall him. If

578 and telling her that she was no good and that he thought he would drive her out of the house or spear her. I asked Mey if he liked Chinuwa, and he said no; he was afraid of being sorcerized too.

593 595 754 Then he told me of War who had been sorcerized by his second wife. He had speared her in the leg and cut her with a bamboo on the arm, and after that she was good. He was careful to spear her in the leg so as not to kill her. According to Mey, this often happened in the case of the no. 2 wife. The first wife usually loved her husband and did not sorcerize him. This also is what happened if one married a woman, and she did not marry her husband of her own free will.

000 Now, a couple of hours later, Wof has just come up to the house and seems in excellent spirits. He hugged Hamb, went up and greeted Hamb's wife, and came in where I was writing. He then went out and sat glumly in the cook house.

753 February 4, 1937. Wof came up today with a big sick. His head and stomach were pained, and he asked for medicine. He had no fever, but looked pale. Someone was sorcerizing him (this might have been predicted from yesterday). I tridd to pump Mey, but he was no help about yesterday's business.

123 [854] I went to see Marok but found he had gone into the bush. Then I stopped in at "Grilly's" house. His wife was sitting on the porch with an infant girl in her lap asleep. She gave me a coconut. The "lapun" in the next house was working something from a cassowary bone. His wife was working on a fish net. [231] They have three cats which they call puss.

Then I came back. A couple of women came by; they stopped and greeted me. I was doing card tricks for some children and told them to come in and watch. They giggled a bit and came in, stood in the doorway and

578 Kmb and Kar came up in the evening. Their argument may be over as there is no outward sign of hostility.

578 February 11, 1937. The day before yesterday Tip came back. I heard Wof
231 talking. It seemed Marok and Chinuwa had gone to wash sago, and on the way back their dogs had fought; Wof's dog had been pretty well chewed up. Wof had been cross and wanted to know why Marok had not separated them. Awanbaka had gone to Marok and told them that Wof was very cross. At this Marok's wife came and told Wof that they were not near the dogs, and Wof said that he wasn't cross but was making up stories. Then he chided Awanbaka for talking. He told her that if she did this under other circumstances, it might cause a fight.

754 Last evening at dusk the gongs tolled and at first they said that an old woman had been sick and that this announced her death. We heard excited shouting, and it turned out that a man had been seen sneaking behind someone's house, obviously looking for sunga (sorcery materials). They had grabbed spears and chased him, and he had run down into the "sac sac" (sago swamp). They neither caught him nor recognized him. Had they caught him, they would have speared him.

476 In preparation for making a slit gong, Yat obtained food and announced
534 a ceremonial work feast. He called the workers in the morning. First
[574] they went down toward the market place to cut a liana about an inch in diameter and twenty feet long. One of the men, in monkey fashion, climbed
[481] up a tree and cut the top with a big knife. This was carried into the
[313] garden by the side of the road toward Wenyabunkura. A log was cut to the
[284] desired length and shaped. A collar had been left on the pointed end of
[483] the log and in back of this the liana was tied--a single turn and half knot around the stocky part--and slipped down tight. The end of the liana was

754 755 all the men suspected of poisoning to blow on a leaf. If the man does not do this, it is proof of his guilt. If he is the poisoner and does this, the sick person will recover.

593 [411] March 8, 1937. War went to Yelegu alone. He held one spear poised in his hand and two others cradled in his left arm. When the Yelagus saw him coming, they all ran away--women, children, etc. One old man stayed behind. [23] [43] He killed a dog and gave it to War and told him that he had nothing to do with Asanampe, that she had run away, and he did not know where she was. War told him to give him some "tambu" too, which he did, and War returned. War carries three spears with him wherever he goes.

342 March 11, 1937. I went to watch them building a bush house (to teach boys--Mar, Kumb, Mas, May, Owiyap and Mar). It is a little way off on the road to the market on a small mountain. They used saplings for side posts; two center posts and ridge pole were cut. The roof was of marratta, but there were no sides. Spathes were split and two put on at a time. Then two were put on in other directions and all four tied.

000 March 12, 1937. Hayamakwo went to Sowinambi's again. Kumb was breaking ground. Kar was washing sago.

578 March 18, 1937. I came back from the station. Fit has returned. May says he will not fight him because his father said "i no nother pelo man". Despite this, however, says May, he would fight him if he wanted to.

754 578 March 21, 1937. Yesterday afternoon Kwalump and a large gang from Wanyambenkara came by. They had been to Sowinambi's for sunga mwani. They had spears. Say came to Yat's and told him that the result of the talk of the day was that since there were no Hayamakwo present, it was they who were responsible for poison. Yat grabbed a spear (so he says) and called on Mamoy to fight, but Mamoy refused. He came by the house towards dark

754 carrying a spear. Later I heard loud voices at the house temberan, so I
578 went down. It seems that someone brought word that Kwalump was responsible for the accusation of the Hayamakwo, and people are becoming annoyed with him and brought up the fact that they mistrusted his father for killing
[648] Mar's brother. Kar brought up the fact that he and other Hayamakwos had hidden Kwalump from the police, and now they thought they would turn him over to them.

123 After I had stayed for a while, Wof politely asked me to leave. I went to Wof's house and sat down with all the women and Mey. Chinuwa rubbed my arms, and Kwiyakay and Awa giggilingly protested and pretended to be shocked.

522 March 23, 1937. I went to Mar's with Owiyap. Awa and Kwiya were there. Owiyap began walking around with a stick between his legs telling the girls that Fit's penis had been stiff that morning 'just like this'. Fit became annoyed and said it wasn't so. Owiyap kept teasing him for some time about it. The girls thought Owiyap very funny but gave Fit a piece of their mind for having had an erection in public.

241 March 24, 1937. Mar plans to go to the bush to tie up yams.

576 March 26, 1937. When news came of Sowinambi's accident (he had been bitten by a wild pig), War, Wof, Mar, Yat, and Wayakola went to pay respects.

231 March 27, 1937. Marok's dog died this afternoon. I went down to his house to find him sitting in the new house, very glum. Uka was sitting outside, but did not return my greeting. The dog was lying in the old house, Marok's wife sitting beside it. Uka came to the doorway, looked at the dog, and started sobbing -- it was restrained, not a wail. Chinuwa came and started wailing, took the dog in her lap, and continued until I left.

231 682 Kwiya came in, looked at the dog, said nothing, and left. Mar told me that the dog had died because someone had tried to poison both Mar and Marok by putting poison in their food. Mar and Marok had been too strong to die from it, and the dog had died instead. He had died suddenly just [766] after eating some sago gruel and fish. A Wanyi was suspected. The dog had [262] been a special pet, so he would be put in a mat bag and hung in a tree. If Marok's mother's brother was present, it would be sold to him for food.

231 [Dogs were created before men. They are older brothers of men.]

224 March 26, 1937. Sowinambi was out pig shooting with a dog. He threw [231] a spear at a large tusker. The spear broke; the pig turned on him and caught him by the hand. Yat was nearby and came up and speared it, killing it, but sowinambi's hand was pretty well torn up.

583 Waf and Mey and Awambaka went to Uranbaj to make payment on Mey's wife to be.

578 April 2, 1937. War and Waf and various wives were shouting back and forth 421 tonight. It turned out that War was cross at Owiyap because he had been cutting [602] sago on a certain plot that belongs to his mem (mother's brother). It is also War's mem and he says he has prior rights since he is the older brother and wants reparation. Owiyap says that he will pay the reparation but that he had a perfect right to the sago since his mem told him he could cut it. He has decided that what he will do is to pay War but tell him that he thereby acquits himself of obligation to pay mem at hant sumyiya. He is afraid that if he does not pay War, War will make poison against him (and he is a dangerous poisoner). He thinks he will wait until War presses the point further. He wants to borrow a mark from me which he considers to be enough.

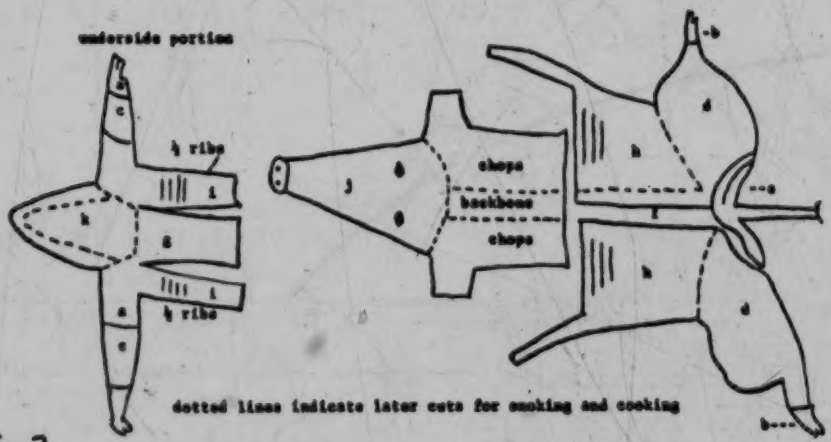
124 bucket, so we followed them, and I washed. I came back without my shoes
and sat down at Mar's. Kriya and Awa were there ahead of us; the others
had gone. They stared fascinated at my feet, particularly, Awa who could
123 not keep her eyes off. She shuddered and moved away and then said they
were kafwasak -- small like a woman's. She was so upset, that I put the shoes on
[514] again. Later Awa urinated by the house, making few covering gestures so
I wouldn't notice with her back turned to me, squatting on her heels.
Then she carried a net bag to a bed outside and afterwards sat there.
262 The girls had cooked some large bush spiders, about an inch long, were
eating them and offered me one. I tried it -- it was excellent, but I did
not eat the head or teeth, as they expressed it; if eaten, it would cause
sores.

576 Mar's mother kept asking who was watching my house. May was evidently
anxious for me to leave. It is a breach of custom for an adult to be at
123 a house with young girls unless there is an older person about. Finally
Wof called out that there were a lot of men at my house, and I left. Kis
was there dressing his sore, and a boy from Bangus was there bringing
231 food. After supper, we heard wailing from Wof's house and then a burst of
431 sobbing. May was crying because Wof had speared his pig. Tomorrow Marok
will carry it to Koriasi to give to their sister (Mgusaruka) who is married
[648] there. Her father was Uhwiyim. Her brother was killed by the police boys.
583 The pig is hanging up now. Tomorrow it will be cut up at Mar's. Mar's
elopement was arranged for tomorrow it was reported. Way's daughters
had been go-betweens, and she was willing. She brought some firewood up
this afternoon to give to Mar, but Chimwe took it, saying it was better so.
Aya is going to tell her father and family that she is going fishing with
Way's daughters and is to meet Mar on the road, and they will go to the

Butchering a Pig

231
252
[412]

All the cutting is done with bamboo knives which are very efficient. About a half dozen knives, each eight inches long and one inch wide were prepared. The bones are broken with an ax. The hair or skin is not removed. The figure below illustrates the cuts of a butchered pig, how it is cut and labels the definitions which follow.



[192]

a. trotters-front (toŋ́ nbeyakeŋ́)
b. trotters-hind (yaŋ́ ŋiaŋkáŋ́)
c. 2nd joint of forelegs (tokʷhaŋ́)
d. 2nd joint of backlegs (kwaʃkwaŋ́)
e. tail and tenderloin (kiawi aŋkí)
f. backbone (mangáŋ́)
g. breast (kokwa tokwiwyŋ́)
h. rear flanks (kokwaaŋ́)
i. fore ribs (mari)
j. upper jaw and brain case (maaŋkí)
k. lower jaw (kwaiyaŋ)

231
252
192

Cuts of a Butchered Pig

tekimpi	breast, lower jaw, outer end of ribs, and fore legs to shoulder
masiki	upper jaw, head, shoulders, front half of back bone, chops
kwajimpi	back half of animal, cut in two along right side of backbone
yikuki	womb containing foetus
ymfu	liver
masiki	heart
kumbo	stomach
sungu	intestines, large and small
herumpi	lungs
kweya	gaul
mbini	shoulder blade
neyimunt	neck bone
kinyi	tail and tenderloin
hofu	long muscle below backbone
wadi	ribs in kwajimpi portion
kindiki	lower portion of hind leg
kwajimpi	second joint of back leg

231
252

Butchering procedure

1. All legs cut through at second joint, skin remaining
2. Ribs chopped on either side of breast bone
3. Breast bone cut around sides and belly and flapped forward over head
4. Belly slit to anus
5. Vitals removed and put in palm spathe; gaul is cut out and thrown away
6. Ribs chopped in three equal sections on either side of back bone-- two breaks on each side

231
252

7. Long muscle on either side of backbone is cut away from front and is left attached at the tail side.

8. Lower jaw chopped from upper on either side.

9. Shoulder joint cut through-- skin on lower half remaining.

10. Cut made in from second rib from back to the break in ribs nearest backbone and along this break out to mouth, thus removing breast bone, part of ribs, lower jaw, and first two joints of foreleg.

11. Backbone chopped and cut through at second rib from back and head, upper jaw, shoulder, and half of back removed.

12. Ribs are chopped close on either side of backbone.

13. Tail and tenderloin cut out and two hind legs separated along back bone-- back bone and tail remaining on left side.

231
602
593
192

Division of parts to relatives

kwajump	mother's brother
takŋhafé	father's sister
takimpi & suku tokwiyé	sister
masíké, amoe	father's brothers
yaté naŋokóré	brothers
manaŋré	wife and children
hokusaif	wife and children
mayi	wife and children
entrails	wife and children